778 a spring or pond, containing tortoises, which is visited by persons
755 suffering from the same complaint. Thepati ent goes there, without being accompanied by anybody, on three consecutive Saturdays, throws bread to the tortoises, and washes himself with the water, all the time observing absolute silence; and [87] he then proceeds to the shrine, where he spends the night, and goes away on the following morning. On the third Saturday he kills at the threshold of the qobba a cock, a goat, or a sheep, which is eaten by the mqaddem and other persons who happen to be present, but he himself must not partake of the meal.

778 [89] Great efficacy is ascribed to sea-water. In Andjra a person
755 suffering from fever goes in the morning before sunrise to a deep spring
823 or river, descends into it up to the neck, and walks round in the water seven times; but if this does not cure him he goes into the sea, likewise up to the neck, and drinks a little water from seven waves. In
[783 8+3] the same district a newly-married wife lets seven waves go over her body in order to remove evil influences causing barrenness. Among
[754] the Ait Waryager a person who has been prevented by sorcery from marrying or getting children has recourse to the same method of breaking the spell.

823 [92] Yet the sea is not quite subdued even now; it is ill-tempered, irritable, and still shows a spirit of opposition to the divine will and the religion of the Prophet, although it will change its character on the last day (Rif). If the Koran is recited on it, the sea will become rough and an accident will happen to the vessel; but prayers said on the sea produce no such effect. I noticed that when one of my servants, a man from Andjra, went into the sea to bathe he moved his lips, and when asked about it he afterwards told me that he made a recitation from the Koran; he evidently did it for fear of the sea, but he did it inaudibly. If a person on the sea-shore cries out the profession of the faith, "There is no god but God, and Muhammad is the prophet of God", the sea at once becomes rough (Andjra); nay, it does so even if women trill the zgarit on the shore (Ait Waryager).

777 [94] Elsewhere people who are selling something spit on the first coin they receive (Andjra, where it was said to give good luck), or say, "In the name of God", and then spit on the coin; and a person who receives money in the late afternoon or the evening, when there are many jnun about, spits on it so that it shall remain in his bag (Ait Waryager).

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823
[755] Dysury is cured in a similar manner, the water being drunk on an empty stomach (Hiaina), or also by the patient making water on the head of a hoe which has been made red-hot (Ait Waryager).

Steel, brass, copper, silver, and gold, are supposed to counteract the evil glance, and so are [116] alum (Arab. sebb; Berb. azarif [Ait Yusi], zarif [Ait Waryager]), which is also used to keep off jnun, sulphur (Arab. kebrit; Berb. of Temsaman rsebriy), and certain
●[777] stones. Silver is further a charm for good luck, and sulphur serves as a protection against witchcraft. Ordinary stones or pebbles are often used in magical practices.

821 [117] The rainbow indicates that the rain will cease, though I have also heard the contrary opinion (Fez, Tangier). According to the Muhammadan traditions, the Prophet enjoined his people to call it qausu llah, "God's bow", because by it God has promised to protect the world from a second deluge; but I have not heard this term used in Morocco.

821 In Andjra I was told that when there are two bachelors present in
775 a company, together with a married man who knows the custom, the latter asks them, "Which bride do you prefer, the green or the red one?" He who answers "the red" will go to hell and he who chooses "the green" will go to Paradise. This custom, which is also found in Dukkala and among the Ait Waryager, shows that in the minds of the people there is some connection between the rainbow and the journey of the soul at the last day.

821 [118] There is, in some measure, benign virtue in the lightning (Arab. braq; Berb. usman [Igliwa], usm, plur. usmăn [Ait Sadden], lbraq [Ait Warain], rabraq [Ait Waryager], rabroq [Temsaman]).

Thunder (Arab. ra'd; Berb. iggig [Igliwa], tig nau [Ait Sadden], tijnau [Ait Warain], ajjar [Ait Waryager], ajjaj [Temsaman]) is caused by Sidna Jebril moving his wings (Andjra).

821 [119] The sun (Arab. sems, sems, or sems; Berb. tafukt [Igliwa],
783 tafuht [Ait Sadden], tfust [Ait Warain], tfust [Temsaman], dfuit [Ait Waryager]) purifies the ground, which is always liable to be
[782] defiled by unclean substances; at a place where the sun is shining you may say your prayers without making use of a mat, if you first sweep away any dirt you may find there. There are charms which are written while the sun is shining on the paper, at noon. A person who has been struck by the moon may cure himself by sitting in the sun

595 possible impediment to the consummation of the marriage; it is
832 significant that the bride puts on the didli on the morning after her first intercourse withher husband.

787 [586] The Ait Waryager believe that if a person gets a sty some
755 woman of his family is soon going to bear a child; and in order to cure it he at night puts some sticks together in the shape of a robber's hut, burns the sticks, and lets the smoke go into his eyes, presumably to rob the affected eye of its sty.

787 An unborn child may also be subject to other homœopathic in-
843 fluences besides such as affect its sex. If a woman looks at a gazelle her future child will have eyes as big and beautiful as those of that animal (Ait Warain). At Tangier pregnant women eat quince-apples (sfarjel) or olives in order that the child shall be good-looking. In Morocco, as elsewhere, is found the belief that if a pregnant woman [587] (Hiaina), or one whose pregnancy has just become apparent (Ait Waryager), sees and desires to eat a certain piece of food but is not allowed to do so, the child will have a birthmark resembling that particular kind of food; or if a pregnant woman sees some food and nothing of it is given to her to eat, and she afterwards scratches herself, the child will have a similar birth-mark on the corresponding part of its body (Ait Sadden).

787 [590] Some tribes on the Mediterranean coast maintain that if the
●777 sardines are plentiful the year will be good (Andjra, Ait Waryager).

777 [593] Rezq (razq, rezq) means all sorts of good things contributing
356 to the maintenance and comfort of life. On the other hand, if a per-
[312] son cuts off the water supply for his neighbour he thereby shuts the door of his own rezq (Fez).

You may also sweep away your rezq. This will happen if you sweep the floor of your house or tent at night or after sunset (Fez, Hiaina, Dukkala, Tangier, Andjra, Tsul, Ait Waryager), or even after 'asar (At Ubahti); and the Rifians of Temsaman consider it necessary that the house should be already swept before the first cry for midday prayers, about twenty minutes after noon.

[595] Similar effects are ascribed to the broom (Arab. settaba; Berb. tasttabt [Ait Warain], tastta [Temsaman], disagwust [Ait Waryager]) even when it is not engaged in its normal function of sweeping. It is said that if a person is struck with a broom God will sweep him away from the earth (Andjra), or that he or some member of his family or some of his animals will become ill or die (Ait Waryager).

777 356 Considering how dangerous a broom may be, it is not surprising to hear that a person who finds one on the road does not care to pick it up (Ait Waryager).

787 291 789 [596] Slippers are associated with beliefs referring to locomotion. If a man on taking off his slippers accidentally leaves one over the other, it means that he is going to travel (Hiaina, Tangier, Ait Waryager, Temsaman, Aglu); if a woman does so, her husband believes that she is thinking of going to somebody else (Aglu). On the other hand, a slipper whichis turned upside down is a bar to locomotion. If a person wants to prevent other people from entering his house or coming to the place where he happens to be—so [597] as not to have to share his meal with a stranger or for some other reason—he turns one of his slippers (Tangier) or the left one (Amzmiz, Igliwa) upside down, or puts it in such a position inside the entrance (Hiaina, Fez [the left slipper]). So also a person prevents the return of an unwelcome visitor who has just left his house by putting one of his slippers or both upside down at the door (Hiaina, Tangier, Ait Waryager, Temsaman).

291 576 An intimate relation is considered to exist between a person and his slippers; to sit on somebody's slippers is the same as to sit on his face (Tangier, Ait Waryager) or "his heart" (Aglu), and to spit on them the same as to spit in his face (Tangier, Ait Waryager).

231 [598] If a domestic animal has a tendency to run away, its owner cures it by putting into its ear some ear-wax from another animal of the same species (Ait Waryager).

[599] In the same district the mistress of the house also puts the pup on the handmill on a Sunday morning before sunrise and moves it round three times, saying, Tahhant ak nhar l-had, ma t halli kra' ed had, "I ground you on a Sunday, don't allow the foot of anybody [to enter the house]". Among the Ait Waryager she places the dog by the side of the handmill on a Sunday and turns the handle round three times, at the same time giving a name to the dog. She then makes it eat dry rabbit's dung and the pounded root of a blackberry bush mixed with water—the rabbit's dung in order that it shall become a good hunter and the root that it shall become dangerous to strangers, as are the thorns of the blackberry bush to anybody touching it. In either case it was said that the object of turning round the handmill was to make the dog a good watch-dog, the harsh noise of the mill producing in it a tendency to snarl. If a jackal attacks a

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CHAPTER XII

VARIOUS MAGICAL INFLUENCES AND OMENS—DREAMS

789 In the last chapter we noticed many instances of the belief that
787 qualities, acts, and events have a mysterious power of producing more
777 or less similar effects. In other cases of magic causation the effect is more indefinite or more unlike its cause. Yet even then we very frequently find the law of association of ideas by similarity operating in combining agreeable qualities or events with agreeable, and disagreeable qualities or events with disagreeable, consequences. And there is a parallel combination in the case of omens, which are often hardly distinguishable from magical influences.

777 [7] If a man meets an old woman on his way he should say, "In the name of God the merciful the compassionate"; and if he meets her in the morning when he sets out on a journey he should not proceed on that day but turn back (Ait Waryager). It is also unlucky to meet a widow or a barren woman in the morning (Igliwa), and so it is to meet a widow in the evening as well (Ait Waryager).

585 [8] It is bad fal to meet a bridal procession on the road (Shawia,
787 Andjra, Ait Waryager). In Andjra it is believed that if two bridal processions meet, one of the brides will die, being affected by the other one's bas; and among the Ait Waryager it is the custom for the women of both parties to throw stones at each other to drive away the evil. At Tangier I was told that it is bad fal if two 'ammariyat (more often called a'mamer), or bridal boxes, meet, or if anybody meets one in the morning, because the 'ammariya means a bier. But this explanation cannot apply to the tribes mentioned above, among whom a woman's bier is not made to resemble an 'ammariya or, as in the Shawia and among the Ait Waryager, 'ammariyat are not used at weddings.

585 [9] But although a bride is looked upon with some suspicion and
581 a wedding is not without its dangers, benign magic virtue is on the other hand ascribed both to bride and bridegroom, and the wedding is a blessed occasion from which those who take part in it and even

884 and wearing a new bag (dajbirt); and he wears it not on his left side,
682 as usual, but on his right, to announce to all the people what he has done and to show that now he is a man. This is done whether the homicide took place in revenge or not. But though ordinary homicide
682 is admired, it is considered very bad to kill a scribe without sufficient reason because of his knowledge of the Koran, and it is also considered bad, though not in the same degree, to kill an unoffending shereef on account of his holy parentage; and if a man who has committed either of these cribes slaughters an animal, its meat will be difficult to digest. This indicates that the taboos imposed on manslayers have something to do with the moral side of the matter. And the same is obvious from the general view that it is neither sinful nor polluting to kill in war.

In other cases also wrongdoing contains magic energy productive
777 of evil.
789 If the first person you meet in [13] the morning when you set out
826 on a journey is one who does not observe his daily prayers, the best thing you can do is to turn back (Ait Waryager).

In Dukkala it is said that if a one-eyed person, a perfectly bald-headed person, and an albino meet in a boat it will not move.

The Ait Waryager say that the same will happen if a man who is blind, one who is bald, and one who has a sore under-lip meet on board a vessel.

[14] It is good fal for a man to have much hair on his chest (Hiaina, Andjra, Ait Waryager), evidently because it suggests strength; such hair is called s-sa'r de s-sbo'a, or "lion's hair".

777 [17] In Andjra, if anybody who is carrying something black meets
822 another person, he must put down what he is carrying while the other
789 one is passing; otherwise the latter will not pass at all but turn back, lest he should have some misfortune on that day. A similar custom prevails among the Shloh of Aglu and Glawi and among the Rifians of the Ait Waryager; the person who is carrying the black object says when he puts it down, Hasak, or if he addresses more than one person, Hasakum, "With your permission", to which the answer is, 'Azk allah (in Rifian 'azzek allah), or if the person to whom it is said is a woman, 'Azkem allah, corresponding to our "pray".

789 [18] There are other cases in which people make use of the colour
822 black for their own benefit. It is used as a charm against the evil eye,
755

789 and as a means of influencing the weather in accordance with the
822 principle of homœopathic magic. To have intercourse with a black
755 woman is a cure for back-ache (Garbiya, Ait Waryager, &c.) and gonorrhea (Tangier, &c.). The gall of a black cow is a medicine for leucoma, which is characterised by whiteness of the eye. The milk of a perfectly black she-goat is drunk as a remedy for whooping-cough. Cats which are perfectly black are used for many purposes. In sacrifices to jnun the victims are by preference black. The best of all sacrifices at the Great Feast is that of a ram with black rings round its eyes. The noblest and holiest of all horses is the black horse. There are certain families for whom black is considered a lucky colour.

789 While black is the colour of darkness and gloom, white is the
822 colour of light and brightness, and is therefore regarded as good fal.
585 The benign magic virtue attributed to milk is due not only to its usefulness and taste, but also to its colour, which is often emphasised by the natives themselves. It is partly on account of its whiteness that milk plays such a prominent part in the marriage rites.

[19] Among [20] the Ait Waryager, when the bridegroom is painted with henna, a raw egg is put in the bowl containing the henna, so as to make his life "white".

755 [22] Among the Ait Waryager a person suffering from jaundice
822 who cannot persuade himself to drink his urine as medicine ties a red silk thread through his right earlap. Red is used in witchcraft, and in wedding rites. I have elsewhere suggested that the use of red which is found in the marriage ceremonies of so many countries, is meant to be not only a sign of virginity, but also a means of ensuring defloration.

755 [23] At Fez the itch (hakka) is cured by a bath in the Buhrareb, which carries away the sewage, and jaundice (busffar) by the eating of radishes and lemons and the drinking of a little of one's own urine. Among the Ait Waryager a person who has jaundice (bosaffir) cures it by having a similar drink on three consecutive mornings before breakfast; and a person who in walking knocks his toes against a stone stops at once and makes water on them.

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● 777 [26] Pointed and sharp objects are often regarded as ill-omened.
576 Or if you hand to any one a pair of scissors or a knife or a dagger, you should keep the blade in your own hand and offer him the handle (Ait Waryager).

625 [27] Among the Ait Waryager a fox is styled si Ali, as though it were a scribe, other persons of that name being called 'Allus. They say that the fox was once a scribe, which is indicated by its Arabic name t a'leb—a confusion between t a'leb and taleb.

777 [30] There are auspicious words as well as inauspicious ones. It is
787 a good omen for a person who sets out on a journey in the morning to
192 hear the words mbarak, "blessed", or mes'ud, "lucky"; and if persons who are intent on robbery at night hear either of these words, which are also used as names for people, cried out, they are encouraged by it to carry out their evil intentions (Dukkala). The Ait Waryager regard it as good fal for one who starts on a journey in the morning to hear the names 'Absram ('Abdsslam) or Moh (Muhammed), but as bad fal to hear 'Esa or Musa. In other cases omens are drawn from words or statements which are by themselves neither lucky nor unlucky, but may become good or bad fal in accordance with the circumstances in which they are heard. If a person is speaking of something which he intends to do, and a stranger is at the same moment heard saying something which might be applied to the object of the conversation, then that which is said is regarded as fal. For example, if he says that he is going to travel or to marry, and somebody is heard saying "No", he should refrain from doing it (Tangier, Andjra, Ait Waryager).

777 [32] If a person starts on a journey or goes to the market and finds that he has left something behind or is called back, he should not turn back, or if he does he should not make another start on that day (Shawia, Ulad Bu'aziz, Andjra, Ait Waryager) or he should eat a little flour before he sets out afresh (At Ubahti); otherwise he will have some misfortune. Hence if some one at home notices the thing left behind he should not ask the other one to return, but call out to make him stop and then take the thing to him.

To do something which is contrary to custom, and therefore improper, is followed by misfortune and, as we have noticed above, is often associated with the activity of [33] jnun or the devil. It is bad fal to light a candle or a lamp in the daytime (Andjra, Ait Waryager).

[292] It is likewise bad to wear a garment with the inside out—such a
[784] thing is only done by Jews. Of him who does it people say that "his religion is reversed" (Ait Waryager).

It is bad to walk with one slipper only (Igliwa); it is said that he who does so is like the devil, who has only one foot (Andjra), or like a one-eyed person (Ait Waryager).

777 It is bad fal to eat or drink standing, to drink water from one hand
[264] only instead of drinking from both hands united (Andjra, Hiaina), and to drink with the mouth [34] in the water like an animal (Hiaina, Andjra, Ait Waryager); if you drink in the latter manner the water will go out through your anus.

[787] If a person walks with his hands joined together behind his back, his father or grandfather or some other relative of his will die (Ait Waryager).

777 The house will also be deserted by the angels (Tangier). It is
784 forbidden to whistle in a mosque or on a threshing-floor, and bad fal to do it on the road (Hiaina, Andjra, Ait Waryager). But it is the
533 custom for the shepherd to whistle; he thereby drives away evil influences from the animals (Hiaina, Ait Waryager). From a passage in the Koran it is understood that whistling was in the days of ignorance one of the idolatrous rites in the Meccan temple, and it is therefore generally held to be unlawful for pious Moslems.

787 [35] The twitches of muscles and itchings are interpreted as omens,
827 which are in most cases considered good or bad according as they occur on the right or the left side of the body. Twitching of your right eyelid indicates that some absent member of your family will come back or that some other pleasant event is in store for you, but a twitch of your left eye means that a member of your family will die or that you will have some other sorrow (Hiaina, Tangier, Aglu, Igliwa, Ait Waryager).

According to a scribe from the Ait Waryager, itching of the right palm, the right side of the face, or the right eyebrow indicates happiness, but itching of the left palm, the left side of the face, or the left eyebrow indicates sorrow.

[36] If the sole of one of your feet (Hiaina, Igliwa, Ait Waryager) or of your right foot (Dukkala, Shawia, Aglu) itches you will travel.

Some people also believe that you will travel if you feel itching between the toes (Ait Waryager).

777 [40] There are magical influences of many kinds in the various days of the week. I have previously spoken of beliefs relating to Friday, the holy day of the Muhammadan world, as also of the abstinence from work on Sundays observed by the women in some Berber tribes. Sunday is generally considered the most favourable day for the beginning of the autumn ploughing, and in some places even

777 the only lucky day for it, being the first day of the week. In several tribes the reaping also begins on that day, and in some tribes the threshing. In fact, it is a good day for the beginning of any enterprise (Tangier). It is a favourite day for the [41] fetching of the bride to her new home (Tangier, Andjra, Igliwa, Ait Tameldu, Aglu), matrimonial intercourse being very auspicious on the night between Sunday and Monday (Tangier, Ait Waryager, Igliwa, Aglu); it is said that a boy conceived on that night, or on the eve of Friday, will become a mujahed (Hiaina).

Monday is also in some tribes considered a favourable day for the commencement of the autumn ploughing, reaping, and threshing. The Ait Waryager maintain that it is a good day for the beginning of any kind of work. Both among them and the Ait Sadden it is one of the two most suitable days for the fetching of the bride.

[42] Tuesday is in Andjra, like Friday, one of the days chosen for the commencement of the sowing of maize and durra. Among the Ait Waryager it is a good day for visiting saint-shrines.

[43] The Ait Waryager consider Wednesday, like Monday, to be a good day for beginning work of any description.

[44] Thursday is in some tribes held to be a favourable day for the commencement of the autumn ploughing, the reaping, and the threshing; the At Ubahti consider it even a better day than Sunday for the beginning of the ploughing. It is a very suitable day for the fetching of the bride (Tangier, Andjra, Ait Waryager, Ait Sadden, Igliwa, Ait Tameldu), the eve of Friday being an excellent time for [45] matrimonial intercourse (Fez, Hiaina, Tangier, Ait Waryager, Igliwa).

It is a good day for blood-letting (Fez, Tangier, Igliwa) and shaving (Ait Waryager).

[46] On the whole, Saturday, like Tuesday, is an evil day. It is held unfortunate to be born on a Saturday (Fez, Tangier, and elsewhere), though some people are of the very opposite opinion (Ait Waryager).

787 Sometimes a disagreeable dream is looked upon as a punishment. A person who has neglected his prayers is liable to dream that he is bitten or persecuted by a snake (Tangier, Andjra, Ait Waryager).

[47] If you dream of bees you should offer food to the scribes in the mosque, the bees representing the Koran (Ait Waryager).

If you dream of a dog somebody is speaking badly about you, barking as it were (Ait Waryager).

787 Andjra, Ait Waryager, Ait Nder, Aglu). In the /55/ first ploughing season, however, dreams are generally untrustworthy, because Sitan then turns them topsy-turvey as the plough turns the earth.

777 805 796 [58] Muharram, the first month of the Muhammadan year, is in Morocco called s-shar de l-'asur (l-asor, l-'asur), "the month of the 'Asur", or simply l-'asur (l-'asor, l-'asur) or, among the Berbers, by some Berberised form of the same word. It has derived this name from the feast on the tenth day of the month. This day, called nhar (or yaum) 'asura ('asora, 'asura) or nhar l-'asur, is practically the Muhammadan New Year's day. Much less notice is taken of the first day of the month; but from a ritual point of view the first ten days sometimes form a period by itself. Townspeople call the first day ras l'am, whereas among country-folks this term is used for the first day of the solar year.

777 796 The month of the 'Asur is rich in magical qualities. According to Sidi Halil the ninth and particularly the tenth day are blessed days, and on the latter many sacred or wonderful events are said to have taken place in the past. In Morocco baraka is also generally ascribed to those days. Magic, good or evil, is extensively practised on the 'asura [59] day and on the preceding night (lilt 'asura), which is said to favour the witches.

[73] I was told that among the Ait Waryager the farmers give on the 'asura day a tenth part of their sheep and goats to the scribes as zzka ra'sor, believing that there otherwise would be no baraka in their flocks.

[75] The Ait Waryager consider it very meritorious to hoe the ground on their fields or in their gardens on the 'asura day, even though it be only a little, but they do no other agricultural work on that day. The schools are generally, I believe, closed for three days.

777 784 796 [76] Among the Ait Temsaman no brooms must be made on the 'asura day. It is necessary to refrain from sleeping in the daytime on that day (Tangier, Ait Warain); he who does not observe this rule will become ill or be sleepy throughout the year (Ait Waryager).

In Andjra and among the Ait Waryager there is a similar taboo of longer duration, lasting for the first ten days of the month; the latter maintain that a child conceived in that period would be deaf and dumb, and they consider it advisable to refrain from sexual intercourse even till the end of the month.

777 Among various tribes no hen is said to be allowed to sit on her eggs
784 in this month, because if chicks were hatched during it they would
796 drink of the water with which some dead body has been washed—in other words, somebody in the house or tent would die (Hiaina, Ait Nder, At Ubahti, Ait Waryager). But I have also heard another explanation of this taboo, namely, that the chicks would die.

765 Various mourning taboos have to be observed in the month of the
585 'Asur. It is a widespread rule that there must be no weddings during it (Fez, Tangier, Andjra, Ulad Bu'aziz, Ait Waryager).

[77] The women refrain from the use of henna on the 'asura day (Bni (Bni 'Aros), or on the first three (Tsul) or ten (Tangier, Amanuz) days of the month, or on other days as well (Fez, Ait Waryager).

[78] In Andjra and among the Ait Waryager, however, it is popularly believed that the Prophet died and was buried on this day, and that it is he who is mourned for, especially by his descendants, the shereefs.

796 [96] There is one night in Ramadan which, according to Islam, is of much more importance than any other, namely, lailatu l-qadr, "the night of power", on which the Koran is said to have been sent down to the Prophet. It is of more value than a thousand months. On this night "Gabriel comes down in a crowd of angels, supplicates and asks grace for every servant, sitting or standing in remembering God". He who then says the prayers "with faith and the hope of reward shall be pardoned of all his past sins". This night is one of the last ten nights of Ramadan, but its exact date[97] has not been discovered by any but the Prophet himself and some of the Companions. A tradition fixes it to be one of the odd nights—the 21st, 23rd, 25th, 27th, or 29th, —and it is generally believed to be the 27th, that is, the night preceding the 27th day.

Among the Arabs of Dukkala and the Rifians of the Ait Waryager the whole Koran is likewise recited during that night.

The Ait Waryager slaughter a number of goats and eat the meat, with oil and bread, in the mosque in the course of the night; this is the only evening in Ramadan when persons other than scribes take a meal in the mosque, because they are afraid of going out in the dark on account of the blood-feud, which is always rife among them. Those who have milch-animals take some dry palmetto leaves to the mosque and put them in the rmahrab where the imam is praying,

789 evening prayer in the mosque, pray there a thousand times for the Prophet, each of them keeping count of his prayers by placing a pebble in front of him after the completion of every hundred.

/266/ The custom of using a ladle as a rain-charm is common among the various Berber groups. Among the Ait Waryager in the Rif the women dress up a wooden ladle (aganja) in women's clothes and walk with it to the village mosque or some shrine, praying for rain.

[372] /276/ As water extinguishes fire, so fire is also supposed to destroy the rain. Among the Ait Waryager rain is stopped by a man whose name is 'Esa boiling some rain-water in an earthenware pan (anahadam) ordinarily used for the baking of bread, and then discharging a loaded gun in the air.

/279/ Among the Ait Waryager, if there is too much rain, scribes write on a board the names of either ninety-nine or one hundred and one saints, and place the board on the roof of the village mosque.

/282/ The Ait Waryager, again, stop a westerly gale by girdling a dog with a woollen belt, which is left on it as long as the gale lasts.

/283/ BELIEFS AND CUSTOMS RELATION TO ANIMALS

231 /284/ In some tribes it is the custom for a man who buys a stallion to kill a sheep or goat and invite the men of the village to a meal; after they have eaten they make fatha, calling down blessings on the host and his animal (Ait Yusi, Ait Waryager).

/285/ Among the Ait Waryager, when a person has bought a horse, mule, donkey, bullock, or cow, or some sheep or goats at the market, he treats those who accompanied him there with grapes, raisins, figs, or other eatables, and they in return call down blessings on him and the animal or animals he bought.

Among the Ait Waryager a person who has bought a mare or some other female animal puts a silver bracelet (damqayyast) or a pair of silver brooches (dibzimin, sing. dabzind), such as women wear over their breast, at the entrance to the yard (azqaq) and makes the animal walk over it, in order that it shall be fertile and good and not run away.

[177] /287/ Among the Ait Waryager donkeys, as also horses and mules, with black spots in their mouths are not bought by anybody, and a white spot on the forehead of a donkey or a mule, but not on that of a horse, is likewise considered bad fal.

231 755 [288] The milk of a donkey, though unlawful like its flesh, is drunk as a cure for whooping-cough (dmaggit; Ait Waryager); and a piece of bamboo filled with it and sealed up may, besides, be hung round the neck of the young patient (Aglu). It is believed, however, that the donkey's milk will have a bad effect on the intelligence of the child who drinks it (Ait Waryager). It is also used as a remedy [853] for a child who has become ill by sucking his mother while pregnant (ibid.).

231 839 [289] Young boys who have not yet attained the age of puberty have intercourse with she-asses in order to get sexual capacity and make the penis grow (Ait Waryager); and for the same purpose they also dip it into a heap of fresh donkey's dung (Tangier). In the case of grown-up men bestiality is despised or ridiculed. Among the Ait Waryager, if a man is caught in the act, a cairn is made at the place, a stick with a small flag is thrust into it, and people dung on the cairn.

231 777 [292] Among the Ait Waryager, if a person buys a cow in the market in order to keep it, he must also buy a small quantity of wheat or fish to take home with him to eat; this will make the animal lucky. On the other hand, he must on no account buy meat on that occasion.

262 [295] The fresh milk of cows, sheep, or goats is called in Arabic hlib or halib; and in Berber akfai (Amanuz), takfit (Igliwa), aggu akffa (Ait Sadden, Ait Yusi), agi (At Ubahti), asaffai (Ait Waryager), asffai (Temsaman, Ait Warain). Buttermilk is called in Arabic lben; and in Berber agu (Amanuz, Igliwa), aggu anddu (Ait Sadden, Ait Yusi), agi asemmam (At Ubahti), agiy (Ait Waryager), agi (Temsaman, Ait Warain). Curded milk is called in Arabic rayib or raib; and in Berber ikkil (Ait Sadden), ekkir (Ait Yusi), aklil (Ait Warain), attsil (At Ubahti), assir (Ait Waryager, Temsaman).

[297] Fresh butter is called in Arabic zebda; and in Berber tudit (Amanuz), tamudit (Igliwa), udi (Ait Warain), tlussi (At Ubahti), drussi (Ait Waryager), trussi (Temsaman). Salt butter is called in Arabic smen; and in Berber udi (Amanuz, Igliwa, Aglu, Ait Warain), ddhen (At Ubahti, Ait Waryager, Temsaman).

252 [298] The Ait Waryager hang a dead hoopoe over the place where they are going to make butter, and they also burn its body underneath the aqasror, or earthenware vessel in which they make their butter, and fumigate it with the smoke, leaving the head of the bird hanging, as said before.

825 787 [335] The Ait Waryager maintain that the hooting of an owl outside a house indicates that somebody in that or a neighbouring house will die, and they drive the bird away by throwing at it a sooty piece of a broken old earthenware pan or fire at it with a gun.

825 [337] A wild-dove once saved the life of the Prophet when he was persecuted by Christians, by telling them that he had gone one way although he had gone another, and for this reason the faithful were forbidden to kill any bird of its species.

● [777] 825 755 The Ait Waryager consider it unlucky if doves are living in a house, because they want to make it empty. In the same tribe, if a person suffers from fever, the dried dung of pigeons is burned, the smoke is made to pass underneath his clothes, and he inhales it as it comes through.

[751] [340] A person keeps his eyes in a good condition by [341] touching the inside of the eyelid with a raw and unbroken egg of a swallow or with a young bird newly hatched (Ait Waryager).

[342] A tortoise is never killed except for medicinal or magical purposes, and water tortoises, I believe, are not killed in any circumstances. People are afraid of them, as they are frequently supposed to be jnun; but when living in a spring or pond connected with a saint-shrine they are regarded as the servants of the saint and help to cure patients visiting the place.

Among the Ait Waryager the boiled flesh of a tortoise, prepared with salt, is eaten by sick people.

825 [343] A tortoise may have an evil effect on cows, sheep, and goats. [231] Among the Ait Waryager, if the owner of a cow which has calved does not give the cowherd the usual meal of bread and salt butter, the latter takes revenge by throwing a tortoise at the cow, which in consequence will never again give birth to a calf.

[344] There is a general fear of killing a frog or toad. At Aglu a man killed one with a stone, and his arm became paralysed. Among the Igliwa a person who killed a frog had fever for a year, and elsewhere also fever is supposed to be the consequence of such an act (Ait Waryager, &c.).

[348] The Ulad Bu'aziz believe that a snake which appears at the place where people are pitching a tent may be mul le-mkan, "the master of the place". They ask it politely to go away, and if it does not do so they kill it; but if they dream of the snake in their sleep they

585 221 available and the weather is most propitious for holding the giant outside wedding ceremonies common in the Central Rif.

221 241 After the wedding season, the cycle resumes and with the first autumn rains the land is ploughed anew for the next crop. [461] This process begins for most men when they are but 12 or 13, and continues with monotonous regularity until they die or become too enfeebled to do the work. Perhaps it is this unending sameness [777] which contributes to some of the fatalistic beliefs held by the tribesmen.

231 Although the Berber of the Central Rif mountains is primarily an agriculturalist, he also maintains a stock of assorted animals. Most families have a herd of goats, a few sheep, and some chickens. If the household has some wealth they will also have a cow and either a mule or donkey. Although livestock is [262] not the primary food source, it is a very important secondary supply, providing milk, butter, eggs, and meat. Livestock is [556] also an important source of material and social wealth and of [559] prestige. Animals serve as reserve capital on the hoof which [471] can be converted into hard cash at the weekly market. Perhaps 231 most important is the ritual value of animals. While grain is 796 vital for subsistence there is very little social significance attached to it. On the other hand, while animals are secondary to subsistence they are the essence of the ceremonial and ritual life of the Riffian. There are practically no communal events,